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THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"No man is forced to pay one-tenth of that which he receives, but no man is entitled to the blessings of the celestial kingdom who refuses to pay honest tithing, and who has tithing to pay."—
JOSEPH FIELDING SMITH.

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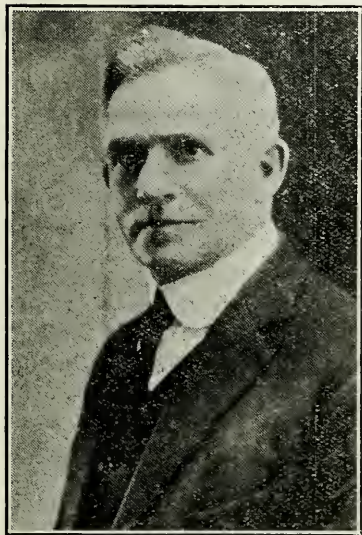
DAVID O. MCKAY

ELDER BRYANT S. HINCKLEY, PRESIDENT OF LIBERTY STAKE

DAVID O. MCKAY is a leader. He has an indefinable, fascinating personal charm which awakens friendship and secures at once a cheerful and gratuitous following. Tolerant, genial and sincere he maintains, without offense, the high standards of his own life and wins the confidence of others. He has, in happy

combination, the fundamental characteristics which underlie successful leadership. The world owes its progress in civilization and character-building more to leadership than to any other single factor, and when this is applied to young people it becomes at once far-reaching and significant. He is pre-eminently a leader of young people.

The quality of leadership which is symbolized by the lash never reaches the sources from which spring the highest and finest allegiance. It never commands the generous response which is awakened by an appeal to the higher and finer emotions of the soul. David O. McKay is a technician in making this higher and finer appeal.



DAVID O. MCKAY

His splendid courage, his strong and flexible intellect, his idealism, his kind but chivalrous attitude toward the humblest, combine to give him that magic power which calls forth the best there is in one. It is stimulating to meet him—you go from his presence feeling a little finer, a little better than you were.

David O. McKay is an educator by nature and training. He would be an outstanding personality in any company, but he is at his best before a group of young people. We do not know his superior in this capacity. He received his preliminary training in the public schools of his native town and in the Weber Stake Academy. He was graduated from the University of Utah in 1897, and was president of the graduating class of that year. Before attending the University he taught in the school at Huntsville, and after graduating became principal of that school.

On returning from a mission to Scotland he was employed as a teacher in the Weber Academy, and three years thereafter became its principal, which position he held at the time he was called to the apostleship.

Those days in the Weber Academy were indeed happy days for him and for all those about him. He had discovered himself, found his place, and was doing his work. Scores of boys and girls now grown to manhood and womanhood rise up and bless his name. He was a young man, but he was a great social and spiritual force. His students and his faculty caught the contagion of his radiant soul. From the blazing altar of his own heart he kindled the love for truth in the hearts of his associates—that is real teaching, teaching at its best.

In those days the buildings were altogether inadequate, the libraries small, the laboratories limited; but in those humble surroundings there was created a lofty idealism. Under his leadership there was developed an educational atmosphere, and in such an atmosphere men and women grow.

In April, 1906, he was chosen to be an apostle. In 1908 he was made president of the Board of Education of the Weber Normal College, and in 1919 was appointed Commissioner of Education for the Church schools.

This, in large outline, is the record of his educational activities, but it is only a small indication of his educational achievements.

People follow him because of the admiration which they hold for him. The world always stands in need of this kind of leadership. It carries with it the quality which marks the real educator, for the best things in education and in character-building cannot be taught, they must be caught. They leap from soul to soul like electricity from the dynamo. In addition to this he is a good organizer and effective disciplinarian, a superior judge of men. This, with his training and experience, has secured for him a prominent place in the great field of education.

His parents were devotees of education. His father, David

McKay, of Scotch descent, was one of the strong men of his day, a pioneer in many fields and a leader in his community. He served for twenty years as bishop of the ward in which he resided, and was also active in civil and educational affairs, representing the people of his district in the territorial legislature prior to statehood, and for three terms in the state senate. He was one of the original founders of the Weber College; a man of great kindness and of strong individualism.

Against current opinion he maintained that girls should be given the advantage of a college training, attaching equal if not more importance to their education than to the education of boys. He did this because the training of the next generation is committed largely into the hands of mothers, and because they have fewer opportunities for cultural contact. He felt that a college training for girls would go far toward solving this.

David O. McKay's mother, Jeanette Evans McKay, of Welsh descent, was a woman of native culture and delicate sensibilities who imbued her children with a love for learning. Her influence in the home has found expression in the lives of the splendid men and women who grew up in it. There is an almost regal dignity about the children of this family. They received superior inheritances from both of their parents; however, their refined taste and lofty self-respect seem to be a direct inheritance from their mother.

Denied the advantages of a liberal education, she felt keenly its worth and fostered by every means at her command this desire in her children. She always dressed with scrupulous care and presided in her home with dignity.

Referring to his mother David O. McKay said :

I cannot think of a womanly virtue that my mother did not possess. Undoubtedly, many a youth, in affectionate appreciation of his mother's love and unselfish devotion can pay his mother the same tribute; but I say this in the maturity of manhood when calm judgment should weigh facts dispassionately. To her children, and all others who knew her well, she was beautiful and dignified. Though high spirited she was even-tempered and self-possessed. Her dark brown eyes immediately expressed any rising emotion which, however, she always held under perfect control.

In the management of her household she was frugal yet surprisingly generous, as was father also, in providing for the welfare and education of his children. To make home the most pleasant place in the world for her husband and children was her constant aim, which she achieved naturally and supremely. Though unselfishly devoted to her family, yet she tactfully taught each one to reciprocate in little acts of service.

Her soul, to quote the words of the poet, was "As pure as lines of green that streak the first white of the snowdrop's inner leaves." In tenderness, watchful care, loving patience, loyalty to home and to right, she seemed to me, in boyhood, and she seems to me now after these years, to have been supreme.

Mother left us when she was still young, only fifty-four. During the intervening twenty-seven years I have often wished that I had told her in my young manhood that my love for her and the realization of her love and of her confidence gave me power more than once during fiery youth to keep my name untarnished and my soul from clay.

From my beautiful, ever devoted and watchful mother, from my loyal sisters in our early home associations, and from my beloved wife during the mature years that followed, I have received my high ideals of womanhood. No man has had inspiration from nobler, more loving women. To them I owe a debt of eternal gratitude.

David O. is the eldest of his father's children and the idol of them all. His influence in the family has been a great factor.

He has made a lasting contribution to the Sunday School cause. No history of the Church hereafter will be written that will not exalt him to a high place because of this work. In 1899 he became a member of the Weber Stake Sunday School board, with Thomas B. Evans as stake superintendent. This was a significant event, for Thomas B. Evans was an unusual man. His executive ability, his discipline and the quality of his leadership won for him Church-wide recognition and placed him among the foremost leaders in the great Sunday School organization.

David O. McKay worked in this capacity for six years and then became second assistant to President Joseph F. Smith, who at that time was general superintendent of the Sunday Schools, and three years later became first assistant to President Smith, and in 1918 he was appointed general superintendent, which position he holds at the present time.

Thus for many years he has been the directing spirit in this organization, and it has moved majestically forward under his leadership. The personnel of his present board reflects credit on his judgment of men.

In the Weber Stake he introduced features which were destined to find their way into all Sunday Schools of the Church, and which resulted in revolutionizing the teaching throughout the entire organization. For the first time outlines were prepared, preparation meetings held and the lesson work unified and made progressive.

Sunday School work has never been done more efficiently and effectively than it was done in the Weber Stake under the direction of Thomas B. Evans, Charles J. Ross and David O. McKay.

This work appeals to the best and the finest that is in Superintendent McKay. He has brought to it not only an undivided heart but the strength and devotion of all his splendid powers. He has put into the organization, the programme and the leadership of the Sunday Schools a part of the sublime and attractive faith so manifest in his own life. Through the Sunday School he has fostered two major objectives of the Church—the development of faith and the building of character. The Sunday School

work is the pride of his heart, and he has left forever upon it the impress of his shining personality.

He was ordained an apostle under the hands of President Joseph F. Smith on April 8th, 1906. He has been a most valiant servant, adding dignity and lustre to that great quorum.

Fifty-nine years ago, September 8th, he was born in Huntsville, Weber County, Utah, and grew to manhood on a farm. His early surroundings were of the most wholesome character. His home life was, in all fundamental respects, ideal, and his contacts contributed to the building of a sound, sweet and harmonious life.

No wonder David O. McKay loves the great outdoors! In his boyhood he imbibed the freshness, the delight and the inspiration that comes from direct contact with nature free and unspoiled. Love of freedom, boldness of spirit, force of character are the knightly virtues which have marked the people reared in the mountains. The native beauty and sublimity of his early surroundings must have found a happy response in his honest heart and awakened in his stainless soul the high ideals which have been so manifest in his life.

On the farm he learned to ride, to swim, to fish and to enjoy the manly sports which robust youth so much craves. As a boy he played and played hard and, let us remember, the instinct to play is as deep and precious as the instinct to pray.

At the same time he did his full measure of honest toil. On a farm that means long days of hard work, work which usually finds one, at the day's end, tired but satisfied. It brings the fatigue that makes sleep sweet to a boy. Homes such as this have contributed generously to the manhood and leadership of this Republic. All down the ages contact with the soil has been the source from which have come leaders. Civilization is more secure when it keeps close to nature. Let the boy on the farm be not too discontented for it is a good place to grow up—it is the source from which strong men have come.

To this day there is no recreation so satisfying to David O. McKay, no relaxation so complete, as that which comes from a visit to the old homestead, of which he is joint owner. He loves animals and delights to care for them. His method in handling them is the method which he employs in handling boys—he treats them with kindness and they respond. This Huntsville farm is located in a picturesque and delightful little valley, high in the mountain tops and still easy of access.

In his youth he played baseball, football and other games with the same wholesome zest that he now plays the great game of life. Football was introduced in the University of Utah while he was a student there, and he played right guard on the original team. The men on that team are to-day recognized as the leading citizens of the state.

Thirty-one years ago, January last, he married Emma Ray Riggs, daughter of O. H. Riggs and Emma Robbins of Salt Lake City. She is a graduate of the University of Utah and now the mother of seven brilliant children—David Lawrence, Llewelyn Riggs, Lonise Jeanette, Royal Riggs (deceased), Emma Ray, Edward Riggs and Robert Riggs McKay.

Sister McKay is an ideal wife, a wise and loving mother, greatly devoted to her husband, aiding and inspiring him in all his work. His enforced absence from home leaves largely the responsibility of directing the family and rearing the children upon her. She has met this responsibility cheerfully, courageously and successfully. David O. McKay and his wife, Emma Ray McKay, know how to make a home a refuge and a shrine.

One of the interesting and historic events of the Church was the tour which David O. McKay and Hugh J. Cannon made in 1921-22. They visited officially all the missions of the Church outside of the United States. To make this journey required thirteen months in time and sixty-two thousand five hundred miles of travel. They were five months upon the water and sailed on every ocean of the globe, crossing the Equator three times. In the distance covered, in the lands visited, in the variety of people met, in the ocean calms through which they sailed, the fury of the storms through which they passed, the tranquilities and luxuries, the hazards and hardships which were part of it, were combined the elements of a memorable journey, but its deepest significance was religion.

Elder McKay was the first man bearing the apostolic power to visit many of these Missions. This visit will never be forgotten. It will be handed down to coming generations by means of monuments and inscriptions, recorded history and traditions. The inspiration of their calling rested in mighty power upon him and his companion. Experiences of the most sacred and convincing character were given, showing divine approval of their work.

The limits of this article are such that we can only mention, without detail or comment, an event or two of that memorable journey. In Hawaii a prayer was offered on the spot where George Q. Cannon as a boy missionary eighty years before had prayed and received a divine and marvelous manifestation. On this occasion the same sacred influence was experienced. The very presence of personages from the spirit world was felt.

The farewell which was given the visitors by the saints of Samoa will remain forever as one of the sublimest and sweetest memories of all who witnessed it; the spot where Elder McKay offered his final prayer in behalf of that people is to-day marked by an appropriate monument; the "Hui Tau" held in their honor by the saints of New Zealand; the dedication of the land of China for the preaching of the Gospel; their visit to the Holy

Land were all events of major significance. Fortunately detailed accounts in printed form of these events are available.

David O. McKay has a deep and clear understanding of the Priesthood and its functions and a broad vision of its possibilities. The recent progress of this work, which is of such basic significance in the development of the Church, owes much to the genius and devotion of David O. McKay. It has an absorbing and transcendent interest to him, and this must mean much to it, for he works with the zeal and spirit of a crusader at anything which claims his interest.

He has been instrumental in introducing some measures of practical and far-reaching value in this work. Every meritorious cause can rely upon him for his loyal support.

He was delegate to the White House Convention on Child Health and Protection, and is chairman of that organization in the State of Utah. This movement will feel the quickening touch of his strong and radiant personality.

In August, 1897, he was set apart for a mission to Great Britain, returning in September, 1899, to take up his work in the Weber Stake Academy. During a large part of this mission he presided over the Scottish District.

From November, 1922, to December, 1924, he presided over the European Mission. It may be said with modesty that as a missionary, as a district president, and as president of the mission he was eminently successful. He has the rare quality of winning the confidence of people, and this is the first step toward conversion.

On returning home he was instrumental in establishing the Mission Home in Salt Lake City, where young men and women receive brief but intensive training prior to leaving for their missions.

The religion of the Latter-day Saints is the deep and dominant force in his life. He understands it and knows how to interpret it. The religion which David O. McKay preaches and practises is a cheerful one, encouraging everything that makes life rich and full and effective, cultivating in every way the romance and gladness that comes from abundant living. It is not a straight jacket, it is not a killjoy, there is nothing forbidding in its aspects, nothing inhibited by it that would contribute to one's permanent peace and happiness. It discourages only those things which would abridge one's usefulness or curtail his righteous possibilities.

Now what is the source of his influence, the secret of his superior leadership? Put this question to his most intimate friends and they will answer—his love for mankind, his humanness. He has a luminous and impressionable mind, a will of the strongest fiber, a great and tender heart.

(Continued on page 363)

THURSDAY, JUNE 9, 1932

EDITORIAL

SOME SUGGESTIONS ON TITHING

THE proper time to pay tithing is when funds come into our hands.

The principle of tithing should be observed primarily because it is a divine principle and directly commanded of the Lord. The observance of this divine principle produces blessings as does every other commandment of God.

Church members should not pay tithing with the main idea of getting ahead financially. Sometimes financial success is a curse rather than a blessing. There are other successes than money.

Tithing is not a principle to be observed in good times only. We need to observe it faithfully under all conditions and circumstances.

Although this principle should not be observed for the prospects of financial advancement, the fact is, that generally those who have paid their tithing regularly and full have been getting ahead temporally as well as spiritually. The greatest blessing that can come from this as well as every other Gospel principle, is that of increased faith and spiritual development.

Generally speaking, faithful tithe-payers are most stable and devoted to the Gospel principles. The observance of tithing promotes growth, honesty, unselfishness, thrift, integrity, loyalty and charity—qualities of the greatest value in life.

All young people should be encouraged by their parents and by the presiding Priesthood to get the habit of tithe-paying, which, if properly observed, will bring the benefits desired, and will make of them the fine characters of the future.

SYLVESTER Q. CANNON
DAVID A. SMITH
JOHN WELLS
Presiding Bishopric.

“PAY YOUR TITHING AND BE BLESSED”

THE payment of tithing develops faith in the hearts of those who sincerely desire to keep the commandments of the Lord, for in no surer way does He test His children than in asking them to part with their substance. It will be remembered that the Saviour

applied this test to the rich young man who went to Him and asked Him what he should do to gain eternal life. The Saviour answered him in three words, "Keep the commandments." The young man wanted to know to which of the commandments the Lord had reference. When the Master told him, the young man said, "All these things have I kept from my youth up: what lack I yet?" Jesus answered, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions."

Now the Lord is not asking His children to make such a contribution as this, but He does require that they shall give one-tenth of their income to Him, and no member in the Church, who desires His blessing, can afford to do as this young man did. No requirement of the Gospel is hard to live up to, if one has faith in the Lord. Hear Him when He says, "Take my yoke upon you, and learn of me; . . . and my burden is light."

We cannot obtain any blessing without complying with the law upon which that blessing is based. This eternal truth was declared by the Lord through His Prophet, Joseph Smith, when He said: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doc. and Cov. 130: 20-21.) "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (Doc. and Cov. 82: 10.) "Who am I, saith the Lord, that have promised and have not fulfilled? I command and men obey not; I revoke and they receive not the blessing. Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above." (Doc. and Cov. 58: 31-33.)

The Lord has declared in this day of judgment, "He that is tithed shall not be burned at his coming," and "they shall observe this law, or they shall not be found worthy to abide among" His saints. The Lord, speaking to Israel by the Prophet Malachi, charges them with infidelity; and calls them robbers, because they paid not their tithing. He afterwards entreated them to obey this law, and promised if they would comply with its requirements that He would pour them out such a blessing that there should not be room to contain it. As long as the people faithfully kept this law, they prospered; but when they failed to do so, the land was no longer sanctified to their good. Hezekiah (2 Chron. 31: 5-10) and Nehemiah (Neh. 13: 10-13) reproved the people for their negligence in the matter, and awakened them to the judgment that threatened. The observance of the law of tithing became one of the features by which they, the

worshippers of Jehovah, were distinguished from all other peoples.

The Church of Jesus Christ of Latter-day Saints has observed the requirement of tithing from the early days of its history, not because it was operative in ancient Israel, not because it was law and custom among the Jews in the days of Christ, but because it has been authoritatively established through modern revelation in the Church. In 1838 the Lord systematized the practice upon which the people had voluntarily entered, and defined the tithe as a tenth of one's individual possessions; "and this," said He, "shall be the beginning of the tithing of my people. And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord." (Doc. and Cov. 119:3-4.)

All should deal honestly with the Lord. None should seek to excuse themselves or justify themselves on the plea of being too poor. This idea is a deceptive one, and shows a lack of faith in God's ability or willingness to fulfill His promises. The Lord requires of His children nothing but what they can do. His promise is certain. "I will multiply thy substance on thee exceedingly; I will bless thy bread and thy water, and I will take away sickness from the midst of thee." In the year following the entrance of the pioneers into the Great Salt Lake Valley, when they were in great poverty, one of the brethren took a sack of corn for tithing to the Lord's storehouse. Knowing the extreme poverty of the man, the receiver of tithing referred to his destitute condition and reminded him that he had but very little corn at home. "Yes," replied the brother, with great earnestness, "I know that times are very hard indeed, and I am afraid if I did not pay my tithing I should starve to death."

The late President Joseph F. Smith tells of an incident of his early childhood when his widowed mother went with her tithing potatoes to the Bishop's office. One of the clerks said to her, "Widow Smith, it's a shame that you should have to pay tithing," calling her anything but wise and prudent. She turned upon him and said, "You ought to be ashamed of yourself. Would you deny me a blessing? If I did not pay my tithing, I should expect the Lord to withhold His blessings from me. I pay my tithing, not only because it is a law of God, but because I expect a blessing from doing it."

The idea that we cannot afford to keep the commandments of God should give place to the thought that we cannot afford to neglect them. The highest and noblest sentiment we can have for obeying a law of God is that He has commanded it. Those who will honestly pay their tithing will gladly perform every other duty which the Gospel enjoins, and will grow rich in spiritual values.—JAMES H. WALLIS.

DAVID O. MCKAY

(Concluded from page 359)

He is a clear and graceful writer, an appealing and convincing speaker, a delightful companion, a chivalrous leader; a lovable man who holds forever your confidence. You trust him—you believe in him. His loyalty is superb. He never forsakes a friend and is big enough to love the sinner while he hates the sin. This gives him a lifting power that comes only to noble souls. He has a really great heart, a deep and abiding sympathy, a passionate love for the souls of men—all qualities which the world stands so much in need of.

Another secret of his success is his sweet and unimpeachable character. He lives above the fog and turmoil of daily circumstance. David O. McKay never did a mean or little thing, he is guilty of no injustice to his fellows, he is free from the indictments of selfishness and trickery. All his days he has lived upon a high moral plateau and has risen to spiritual altitudes which few people reach, inspiring all the while those about him to climb to the same heights.

David O. McKay has done many good things and said many beautiful things, but somehow he is finer than anything he has ever said or done. Back of all his splendid deeds, rising above all his achievements, is the charm of his winsome personality. Dignified and handsome in appearance, congenial and gracious in manner, kind, sincere, genuine and peace loving; but when necessity requires, courageous in action, fearless in defense of right, brave in the hour of battle, gentle and sympathetic in times of trouble, strong for truth, justice, purity and righteousness, he is always and everywhere a gentleman.—(Published in the *Improvement Era*, May, 1932.)

THE CHARM OF TITHING

ELDER ALBERT R. LYMAN

SURELY for anything as important as paying tithing, there is a right way and a wrong way. The right way proves to be the easiest way, to most people it is the only possible way, and if they are too slow to find it they become discouraged and quit.

The right way of tithing is to pay it when it comes in, at least to put it aside at that time for tithing, and to refrain from using it in any other way. It should be paid at least once a month.

Tithing naturally becomes due on the earliest date after which it is in the hands of those who owe it, and the net gain should then be ascertained and paid or set aside. Overdue tithing is in a variety of dangers. In the first place, it is likely to be

turned to another purpose, and be difficult or impossible to find again for payment. The tithing overdue for a long period is not likely to be correctly remembered, and a dishonestly small amount made to suffice.

One man who began paying promptly every month surprised himself with the large amount he paid and the ease with which he paid it. Delay of tithing, as of any other duty, is demoralizing, we lose the spirit of it, we become dangerously selfish. After delaying payment a long time, we have neither the habit nor the spirit of paying. In many cases, the man who waits till the end of the year to pay would not believe he owed so much even if he were told. He has not provided himself with the due amount, and settles his obligation to the Lord on a lower standard of honour than he prides himself in maintaining in his dealings with men.

If we recognize the tithe as due when it comes into our hands, it is easy to pay, much easier than if we wait till it is larger. Paying promptly forms the habit, brings the good spirit, and, being up-to-date in our duty, we have a clear conscience, which we can never enjoy while we are haunted with a sense of neglect.

The full tithe is a pleasure, not a burden. If future destinies should be unveiled, showing the glorious place and privilege to which some men will attain, every man seeing it would aspire with all his heart to reach that uppermost place. Into the most searching test of his fitness he would enter without reservation of strength or comfort. Oh, the wonder of an examination offering eternal values to every man proving himself fit!

This is the great examination, the great test of the ages. The elements around us and the very materials of which our bodies are made are organized primarily to prove our worthiness or unworthiness of promotion. Answering our immortal and implacable ambition to progress, our Eternal Father said: "We will take of these materials and make an earth whereon these may dwell, and we will prove them herewith, to see if they will do all things the Lord shall command them; . . . And they who keep their second estate shall have glory added upon their heads for ever and ever."

The "materials" were to glitter before our eager grasp, we were to hold them in our hands, to prove ourselves by contact with them.

Cherishing His purpose of proving men, the Lord has said plainly what He requires while they are in contact with these proving elements. In one of His commandments, referring directly to the materials He places within the individual grasp of men, the Lord says, "I require one-tenth of their interest annually." That is the law of tithing. It seems simple and easy enough, and many find keen charm in carrying it out to the very

letter. Others, of seemingly equal intelligence, cheat it, stumble over it and call it difficult or unfair,

All that we hold has been placed in our hands for this proving. "A man has nothing except it be given him of God." Soon it will slip from our grasp, even though we succeed in clenching it till our fingers are palsied in death.

Think of it, brother, and get the true spirit of the contest. Pay tithing in answer to the immortal ambition which brought you on this pilgrimage to the "materials of earth," and the labour will be supremely sweet, as renewed promises of "glory added on your head forever and ever."—(Published in the *Improvement Era*.)

BIRMINGHAM DISTRICT CONFERENCE

FRIENDS and Latter-day Saints belonging to the Birmingham District congregated in the Handsworth Chapel, Birmingham, May 22nd, for the semi-annual district conference.

President Ronald L. Wilson conducted the opening exercises and extended a hearty welcome to all present. Sacrament was administered and the remainder of the morning devoted to Priesthood and Relief Society instruction. A well-prepared and comprehensive report was given by the leader of each auxiliary organization.

At the afternoon session the general Church authorities were sustained and President Wilson gave a brief report of the district activities during the last six months. Among other things he reported that ten individuals had recognized the truthfulness of the Gospel and had been baptized. Seven male members had received and five had been advanced, in the Priesthood of God. Elders in the Church had blessed and given names to six babies. Church literature had been distributed as follows: 81,152 tracts, 65 copies of the Book of Mormon, 8 other standard Church works and 1,177 books and pamphlets. President Wilson also said that he was pleased to announce that the tithing and fast offering donations had increased perceptibly during the past six months, which fact testified to the faith and sincerity of the members. Travelling Elders and local brethren delivered interesting talks on the authenticity of the Nephite record, and the Handsworth Branch quartette sang as an appropriate closing hymn, "See the Mighty Angel Flying."

The evening meeting was one of the largest gatherings held in Birmingham for many years. Saints were encouraged and strengthened and many visitors felt the genuine spirit of the occasion. Sister Douglas and Sister Wallis each spoke convincingly and bore strong testimonies. President Douglas admonished the saints to develop their powers of concentration and

spoke regarding the witnesses of the Book of Mormon. Patriarch James H. Wallis was the concluding speaker of the conference, and discussed the plates from which the Book of Mormon was written, the method of translation and the Rosetta Stone. He bore a fervent testimony concerning the divinity of the Book of Mormon. A solo, "Come Unto Me," was sung beautifully by Sister Muriel Hunter, followed with a special rendition by the Handsworth Branch choir.

Mission authorities and Elders attending were: Patriarch and Sister James H. Wallis of the European Mission; President and Sister James H. Douglas of the British Mission; Elders Percy L. Matthews and Richard G. Johnson of the European Mission Office; President Ronald L. Wilson and Elders Robert J. Smith, Abner W. Snarr, Elwood Corry, Robert L. Bridge and Joseph H. Chapman all of the Birmingham District; Clarence R. Ellsworth of the Welsh District, and President Marlow V. Wootton of the Nottingham District.

ELWOOD CORRY, Clerk of Conference.

DEATH OF ELDER LAURENCE T. HEATH BY DROWNING

A MANTLE of grief has been cast over the entire mission by the unfortunate death of Elder Laurence T. Heath. Together with Elders A. Lee Brown, Raphael C. Palfreyman and Jodie J. Smith, Elder Heath had been tracting all afternoon in the town of Abbingdon. They decided to visit the historic Bolton Abbey nearby. After doing so, they continued on through the woods towards the River Wharfe.

A certain section of the river called the Strid, about 4 feet wide, is noted for its beauty and treachery. Brother Heath stood on a rock in the middle of the stream and took a kodak picture. He then jumped to another rock in the middle of the stream intending to reach the opposite shore, but his foot slipped, and he fell into the stream. The dangerous currents dragged him under, and although a life-saver was thrown him as he came up for the last time, it was of no avail, as he was apparently unconscious. His body had not been recovered when this issue of the *Star* went to press.

Brother Heath was the son of Sister Evelyn Heath, a widow. His home was in the Tenth Ward, Liberty Stake, Salt Lake City, Utah. The entire British Mission mourns the loss of this fine youth. Unusually diligent and sincere in performing his important duties, he has forever endeared himself to the hearts of all who knew him. Higher service has called him.

FROM THE MISSION FIELD

Transfer: May 24th, Elder W. Lamar Phillips was transferred from the Bristol District to the British Mission Office.

Arrivals and Assignments: The following missionaries arrived in the British Mission, May 24th, aboard the *Leviathan*, and were assigned to labour in the following districts: Woodrow C. Williams, Yale Ward, Salt Lake City, Utah, to the Scottish District; William Murdock, Jr., 20th Ward, Salt Lake City, Utah, to the London District; Harold Sycamore, 3rd Ward, Brigham City, Box Elder Stake, to the Bristol District.

Branch Conferences: Of the Bootle Branch (unorganized), Liverpool District, May 15th. The subject "Priesthood," was treated effectively by the speakers of the occasion. President Rock M. Kirkham and Elder Arnold D. White of the European Mission Office attended.

Of the Bristol Branch, Bristol District, May 22nd. The "Message and Characters of the Book of Mormon," was the theme carried out in two sessions under the direction of Branch President Henry E. Neal. President Harold E. Dean and Elder W. Lamar Phillips were in attendance.

Doings in the Districts: *Leeds*—Approximately 150 members of the Leeds District attended an outing at Roundhay Park, Leeds, May 17th. A baseball game, witnessed by over a thousand spectators, was the major event of the day. Clayton Branch was declared contest winner and presented with a beautiful rose bowl. Second prize was given to the Leeds Branch who received Joseph Fielding Smith's book, *The Way to Perfection*. The entertainment was under the direction of district supervisor, Elder Frank J. Mozley.

Liverpool—Liverpool District enjoyed a field day celebration on Whit Monday, May 16th. Rainy weather prevented the regular inter-branch competitions so games and an impromptu programme were featured in the Blackburn Branch hall during the afternoon. In the evening a "Hard Time" dance was held in the I. L. P. Hall, Blackburn. Prizes for the most natural "Hard Time" costume were won by Sister Dolly Leak and Brother Edward Spenser of the Blackburn and Burnley Branches respectively.

Newcastle—Ten persons were baptized by Elders David L. Rowley and Cyril A. Linford at a service held in Sunderland Chapel, May 18th. Confirmations were made the same evening by President Cleon H. Kerr and Elders John F. Hawkins, David L. Rowley, Cyril A. Linford, Henry Groom, Delwin M. Clawson, Clifford G. Green and local Elder Frederick W. Oates.

Norwich—Public speaking, drama and musical contests were engaged in by the entire Norwich District on Whit Monday at a competitive social held in Lowestoft. Norwich Branch was acclaimed the victor of the day by margin of points and was awarded a picture of the Prophet Joseph Smith.

Scottish—A Primary Association, with Sister Sarah McCulloch as president, was instituted in the Airdrie Branch, May 2nd. The organization was effected with thirty children at the home of Sister Rosena Weir. Airdrie Branch also sponsors a Primary of eighty members located in West Riggs.

Refreshments and amusing games entertained a large crowd of friends and members of the Aberdeen Branch, Thursday, May 19th.

ASK, AND YE SHALL RECEIVE

O PRAYING one, who long has prayed,
 And yet no answer heard,
 Have ye been sometimes half afraid
 God might not keep His word?
 Seems prayer to fall on deafened ears?
 Does heaven seem blind and dumb?
 Is hope deferred? Believe—believe—
 The answer yet will come!

“Ask what ye will”—His word is true,
 His power is all divine:
 Ye cannot test His love too far:
 His utmost shall be thine.
 God does not mock believing prayer:
 Ye shall not go unfed!
 He gives no serpent for a fish,
 Nor gives He stones for bread.

The inmost longings may be told;
 The hopes that turned to shame;
 The empty life, the thwarted plans,
 The good that never came.
 Say not, “The promise is not mine,
 God did not hear me pray;
 I prayed—I trusted fully—but
 The grave hath barred the way.”

God heard thee—He hath not forgot,
 Faith shall at length prevail;
 Yea, know it! Not one smallest jot
 Of all His word can fail.
 For if ye truly hath believed,
 Not vain hath been thy prayer!
 As God is true, thy hope shall come—
 Sometime, someway, somewhere.

MRS. HAVENS.

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